

RELIGIOUS INTELLIGENCER.

“Behold I bring you good tidings of great joy.”

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VOL. I.

Observations on the Present state of Religion in the world.

Continued from p. 164.

3dly. Religion is regarded with greater seriousness.

This truth is evinced in many ways.

In our country the Congregations, which weekly assemble for the public worship of God, are much more numerous than they were twenty years since; and from that time back to the commencement of the American Revolution. It is not here intended, merely, that more persons are present at public worship; this might be fairly expected from the increase of our population; but that out of the same number of persons many more are present. Nor is it intended, that it is true of every congregation. There is undoubtedly a considerable difference, in this respect, in different places. That it is extensively true I know, both from the testimony of my own eyes, and the unquestionable testimony of others.

The attention, which is paid to the solemnities of the sanctuary, is evidently much greater than it was at the period, alluded to above. Sermons, particularly, have become the subjects of a much more serious regard, and of incomparably more sober conversation, than at the time, to which I have alluded. Both doctrines and duties are more frequently, and earnestly, discussed by those, who hear; and, whether approved, or censured, plainly interests their feelings in a much higher degree. To a much greater extent, also, they are approved, and relished.

Private religious assemblies for prayer and praise, for reading the Scriptures and other religious books, are much more frequent; and are attended by much greater numbers. At the same time they usually exhibit a decency, and solemnity, of deportment, strong-

ly indicative of the spirit, which I am illustrating.

Ministers, also, are regarded with higher feelings of respect and affection; and their proper ministerial influence is greatly extended.

Of this the proof is seen every where, and every day. It will be remembered, that I speak of ministers, who preach in the manner, mentioned with approbation in the former part of these remarks; and who exhibit an earnest solicitude for the salvation of their flocks.

Religious books are much more extensively read.

No fact will so strongly elucidate this position, as the number of Bibles, annually printed, and either sold or given away. Almost every one of these is read. Concerning those, which are bought, there cannot be a doubt; and the Reports, and correspondence, of Bible Societies assure us, that those, which are given away, are usually received, and read, not only with diligence, but with eagerness.

The same truth is perhaps equally evident in the immense increase of religious books, of almost every other kind. Particularly, periodical publications of this class have been multiplied beyond all former examples. Every one knows, that many Religious Magazines have been published within the last twenty years; and that a considerable number of them have been amply supported. Millions of Religious Tracts, also, have been issued from the press in Great Britain; and a great number on the continent of Europe, in Asia, and in America. There is, at least, one Religious Newspaper in England. There are four in the United States; and many of our common Newspapers devote a part of their columns to publications of a religious nature. No facts could more

triumphantly prove the truth, asserted above.

The number of Churches is fast increasing; and particularly the number of those, which are large and beautiful.

In the old settlements a great multitude of Churches have been pulled down, and replaced by others, generally of larger dimensions, and almost universally of an architecture greatly superiour. Including those in this town, there are eighteen such churches in the parishes, through which the great road passes to New-York: all of them built within a moderate period, and within the distance of 64 miles. What is true of this region is extensively true of others.

In the new settlements, both in New-England and New-York, the disposition to build churches, and those handsome, is very honourably manifested in a great multitude of places within a short time past. The traveler, who a few years since found in his excursions only here and there a solitary structure of this kind, and those often indifferent in their appearance, now sees beautiful structures, adorning the landscape at moderate distances in very many parts of the country. Of these facts I have been an eye witness.

It will perhaps be said, that the inhabitants have become more wealthy, as well as more numerous; and with their wealth have increased their ambition. I acknowledge it; but observe by way of answer, that wealth and ambition do not of course prompt men to build Churches; and that, wherever churches are built, and particularly where they are handsome and expensive, the effect always springs in some degree at least from piety, and in a great degree from a conviction of the importance and utility of that worship. When the Israelites offered their property willingly for the purposes of building the tabernacle, and repairing the temple, prophets were directed to record this conduct, to their honour, in the Volume of inspiration. By this high example I feel myself warranted

to record similar conduct of my own countrymen, as an honourable proof of their religious liberality. It ought to be added, that, wherever the pews in these Churches have been sold, they have almost or quite universally defrayed, in each case, the whole expense of the structure. Usually they have done more: a strong proof of the disposition, from which the Church derived its existence.

Ministers are settled with solicitude both in new congregations, and in others which have become vacant.

Of this fact I have ample knowledge; having been requested, during many years, by a numerous train of congregations to point out to them proper candidates for settlements in the ministry. It is questioned whether the wish to obtain Ministers was ever more general, or more ardent, in this country, than at the present moment.

All these facts, united, certainly prove, that religion is an object of more serious regard than at most former periods.

4thly. *The efforts made to promote the prevalence of Religion are unexampled; at least since the Reformation.*

I will not here repeat several things, which have been already mentioned, and which may be fairly alleged as proofs of this position; but will specify several others, which of themselves will be abundantly sufficient for my purpose.

In the first place, *many societies have been formed for the purpose of repressing gross vice; and the establishment of sound morals.*

This has been extensively done in Great Britain, and in New-England and New-York. Few measures more clearly indicate a prevailing sense of obligation than this. Hardly any undertaking is felt to be more unpopular, or more troublesome. The kind of controversy, originated by it, is usually productive of not a little ill-will, passion, and clamour. An open determinate resistance to vice is unfortunately that business of every body, with which in most periods hardly any

body has been willing to meddle; and which almost every body feels justified in declining. In spite of these considerations, however, the substantial and highly respectable yeomanry of this country have united, very cheerfully, to oppose the evils in question; and with them have been conjoined many persons of distinguished worth and reputation. The success, which has followed their efforts, has already been considerable; and may be regarded as a fair promise of much greater success hereafter.

Secondly. *Many charitable Societies have been established.*

The British and Foreign Bible Society, which stands at the head of this list, is a prodigy. The exploits of Napoleon are less wonderful than those of this extraordinary Association; and the armies, which he led out to the work of plunder, conflagration, and butchery, were scarcely more numerous than the host, which this mighty Institution of mercy has enlisted in the work of promoting happiness here, and salvation hereafter. *His* triumphs were those of a fiend; his laurels grew in blood; and his monuments were raised of bones: *their* triumphs are those of the Spirits summoned from heaven by the agonies of the cross; their garlands are woven of the branches of the Tree of Life; and their monuments are built of those living stones, of which St. Peter informs us is raised the spiritual house of God. *His* victories are echoed by the groans of the dying, the shrieks of widows, and the cries of orphans: *their's* are celebrated in the songs of the first-born, and tremble on the harps of angels.

From this Society, the parent of blessings innumerable and inestimable have sprung not far from seven hundred more; of which nearly one hundred and fifty are in the United States; several in the British Colonies; about five hundred in Great Britain and Ireland; and the rest in Europe, Asia, and Africa. Of these, nine, if I mistake not, are National

Societies. The whole are supposed to have distributed about two millions of Bibles and Testaments to such, as, almost universally, would otherwise have never, perhaps, obtained this invaluable possession. By means of these Societies, and pre-eminently by the British and Foreign Bible Society, the Scriptures have been printed, and distributed, in between fifty and sixty different languages. "Who hath heard such a thing?"

It deserves our highest regard, and gratitude, as an instance of profound wisdom in the founders of the British and Foreign Bible Society, and pre-eminently as a merciful and glorious dispensation of God, that it was originally determined to print, and distribute, only such versions of the Sacred Volume, as were authorized in the different Christian countries, without note or comment. The benefits of this determination are incalculable. On this single ground a vast many thousands of mankind have entered with ardour, industry, and liberality, into the honourable and celestial enterprise of sending the Scriptures to the poor throughout the world; (a design which wears no unhappy resemblance to that, with which the Redeemer of mankind ascended the cross;) who otherwise would only have marked the design itself with jealousy; and either stood aloof with a lowering, threatening aspect, or resisted it with open hostility.

The Bible is the sole foundation, on which all religion rests, which will endure in the day of trial, the rock, on which every church is built, which will not be finally overthrown. If the edifice be constructed of gold, silver, and precious stones; it will endure that fire, which will reveal every man's work: if of wood, hay, or stubble: it will undoubtedly be consumed.—Every man, therefore, who believes his own church to stand upon this foundation, and to be formed of these inconsumable materials, will feel, that that Church is founded upon a rock, and that the gates of hell will never prevail against it. Every such man

therefore, even if he aims at nothing more than to promote the prosperity of his own Church, will cheerfully contribute to the dissemination of the Scriptures, because he will be satisfied, that the more the Scriptures are read, and understood, the more numerous will be those, who unite themselves to it, and the more solid and firm will be its establishment.

Hence Christians of various denominations may be rationally expected to embark; hence they have actually and wonderfully, embarked; in this noble design of Evangelical catholicism, a design of setting before their fellow-men that, which they all acknowledge to be the unadulterated truth of God; that, which they all believe to be the living way, the heaven-appointed means, of eternal glory. The Bible is the breath of life; breathed in the pure atmosphere of heaven, and unpolled by earthly exhalations. It is rain from heaven, which changes every wilderness into an Eden, every desert into a garden of God.

To have distributed the Scriptures with the notes and comments of men, even of the wisest and best men, would have been to blend the explanations of the priests and Levites with the responses from the Shechinah.

But even to this plan of benevolence wonderful as it may seem, opposition has been made. I shall not descant upon this subject at the present time: I shall only request those, by whom it is made, to take a momentary retrospect of this opposition, and contemplate the success, with which it has been attended.

"It frequently happens," says the enlightened and evangelical *Gisborne* in his answer to the charge of the *Bishop of Lincoln*, resisting the union of the Clergy in his diocese with the British and Foreign Bible Society, "It frequently happens under the appointment of Providence, that unfounded hostility defeats, more than defeats, itself." Of the effects of such opposition to the British and Foreign Bible

Society we have had very encouraging experience.

"In the year 1810, that opposition acquired respectability from the name of *Dr. Wordsworth*. The revenue of the Society for the following year gained a fast increase, and amounted to more than £43,000."

"Towards the close of the year 1811 *Dr. Marsh* opened his first battery. The revenue for the year 1812 exceeded £76,000."

"During the year 1812 *Dr. Marsh* reiterated his assaults, and was seconded by *Dr. Maltby*. The revenue for the year 1813 was about £87,000."

"The year 1813 was rendered memorable—I do not mean by the battle of Leipsic—by the extraordinary demonstrations of *Mr. Norris**. The revenue for the year 1814 was £99,894."

The success of the efforts, here recorded, is an exact exhibition of that which in all probability will invariably follow other similar efforts. Permit me to inform those, who may feel inclined to make them, that they are too late. The period in which they might have hoped for success, has gone by. Christians of all denominations, and those in immense numbers, are embodied against them. They are opposing a world, they are opposing the march of Providence. When the British and Foreign Bible Society was a little fountain, or a scanty rivulet, its current might perhaps have been stopped. It has since swollen with a rapid increase into a mill-stream; a mighty river; an Amazon, which will sweep into the ocean every mound, erected by the labour of man: while its exuberant waters enrich, and adorn, with continually improving fertility and beauty the regions, through which it flows.

(To be continued.)

* The Rev. H. H. Norris, Curate of St. John's Chapel, Hackney, published a book in 1813 against the British and Foreign Bible Society; in which he undertook to demonstrate that its tendency, and proceedings, were of a very dangerous and mischievous nature.

FOREIGN INTELLIGENCE.

Journal of Abdool Messee, one of the Readers supported in India by the Church Missionary Society.

Continued from p. 169.

June 5.—During this week a place was obtained in the city; and to-day possession taken. Much care and pains had been taken in vain; and, when we were beginning to be without hope, the providence of God brought us the end of our wishes in this respect. Abdool passed most of the day at the new premises, and was visited by many who came to inquire about the change in his views. In the evening he received a message from a number of learned men, who had assembled to canvass the subject of this New Way. On his going, the usual subjects were gone through, with this further circumstance, that ten of them asked for copies of the New Testament.

Sunday, June 6.—The attendance in the Fort was as usual; and, in the evening, without the Fort, the crowd was beyond all former example. Even the tops of some of the houses were covered with Mahometans; but those of the crowd who could not hear, by their pressing and eagerness to get forward, prevented much of what Abdool said from being heard. The subject was the converse of Moses with God on the mount.

June 7.—The whole day was passed by Abdool in the city; and his house was like an exchange from morning till night. More copies of the Scriptures were sought for; and one Moonshiee began to read St. Matthew with Abdool. Three children were brought to school, and the people speak with much admiration of the establishment of a Free School.

June 8.—Among others who came to Abdool, was a young man dressed in the height of the Mahometan fashion. He inquired for the person, who, from being Mahometan, had turned Christian. Abdool said, he was the man. "Oh no!" said the youth, "you

are not he; he was a Mahometan, and is become Feringee, and dresses as the English." Abdool said he was the person. The other expressed his surprise, and asked the reason of his change. Abdool, with his usual simplicity, told the story of his conversion; and, on his mentioning his having heard the truth from a Sahib, the young man confessed he was the son of an English Officer, and had been left entirely to the care of Mahometans, who instilled into his mind a hatred of the Gospel; and, on his father's death, he embraced Islam: but, now that he saw a Mahometan become Christian, and heard his reasons, he was much in perplexity. Abdool was affected to tears by this relation. The young man also wept. He then begged Abdool would not mention the story of his descent, for to-day he felt deeply ashamed, and would now set himself to learn the Gospel.

The School increased to six scholars to-day.

June 9.—Numbers of people visited Abdool again to-day, and many interesting conversations took place. An old Mahometan, uncle to one of the principal men in the city, was asked, on going away, what he thought of Abdool. He answered, "What can I say? He says nothing amiss; and nothing can be objected to the Gospel! What can I say?"

June 10, 1813.—To-day the doctrine of Christ witnessed a triumph. For three weeks past a Faqueer, of the Jogi Tribe, has come frequently to our morning Worship in the School. On Tuesday the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his Disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus without reserve; and began of himself to take off his Faqueer's dress. He first took the beads from off his neck; then broke the string to which the charm given him by his goeroo was suspend-

ed; then broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said, now he wished to be instructed in the Gospel, and to get employment. A rupee was given to procure food for the family, with which the wife went and bought a spinning-wheel, saying, she would spin and earn their livelihood. These are wonders in the history of a Hindoo! The whole family afterward eat their dinner with Abdool of their own accord.

To-day an Old Woman also, who has constantly heard Abdool on Sundays, brought her little all from the house of a Mahometan, where she had long lived, and took up her abode among the Christians, expressing a heart-affecting sense of her value for the Gospel of Christ.

A Leper too, who has spent years in religious observances without finding rest to his mind, and who has been some time in constant attendance on the means of grace, took up his abode with us, saying, Jesus would cure the inward leprosy of his soul.

The Old Soldier also, and his Wife and Son, have cast in their lot with us.

The school to-day increased to ten, expressly under the idea that it is a Christian Institution.

June 12.—The whole city seems moved with this new thing, which is come unto them; but not a tongue stirs in opposition. As a proof of this the Mooftee of the Court, whose Father is Khazee of Khazat, or Native Chief Justice of the Company's head Court in Calcutta, sent to beg that Abdool would forget the attempt that had been made by his relatives in Calcutta to procure his imprisonment, and would visit him (the Mooftee) and be friends with him.

It would be no easy task to record all the interesting discussions which have taken place during these two days between Abdool and the principal Mahometans in the city. One of them observed, that Abdool was so provided with armour, that none of

their weapons (arguments) could reach him.

The School increased to fifteen.

To-day one of the Native Christian Women came to the house, and said, she had been to a certain place to say her beads, that great benefit arises from repeating the rosary, and that she would say it in behalf of Abdool. He thanked her, but begged she would spare herself the trouble. "Why," said she, "when you were a Musselman, did you not say your beads and pray to your Peer?" On this the Jogi said, "Are you asking of his former practices, or what he does now?" The woman said, "Of his former customs."—"You may as well," said he, "ask me what I did when I was a Hindoo. I prayed to my Idol, and fancied what I got came from him; but now I see the vanity of such a notion, and it is vain to talk of what he or I did in our former state." The woman said, it was surprising that these people, who had just become Christians, should find fault with them who had long been Christians. A Musselman asked the converted Jogi if he had indeed become a Christian. He answered, "Yes,"—"and eaten beef too!" "Yes," said he: "I have just now been eating with Abdool Messee." The Mahometan asked the wife, if she also was become a Christian: she said, "Yes, by the Grace of God." He inquired what she saw in Christianity, that induced her to embrace it: she answered, she had not yet learned much of the Gospel; and, being but a rustic, could not talk much with him who was a learned man; but thus much she could say, that what she heard of the Gospel brought rest and peace to her soul, and therefore she had embraced it. There being no water in the house, this woman took up a pitcher to go to the river; when Abdool told her she need not be at the trouble, the waterman would soon be there: she answered, she was not become a great woman within these few days, but would, as it became a peer woman, work for her bread, and

set off accordingly to fetch water. The husband also begged that he might be employed on errands, or for any other work, as he did not wish to eat the bread of idleness.

Sunday, June 13, 1813.—After Morning Service Abdool went into the Fort; where, in the afternoon, several strangers attended Divine Worship, together with most of those who have been in the habit of attending for some time past. In the evening the crowd was so great, and so much noise made, that it was in vain for Abdool to attempt to preach.

June 14.—In the morning, Abdool went early to the house of a son of a European, who retains the profession of Christianity; but, in language, dress, and manners, is entirely native. He had never heard the Gospel in a language which he could understand, and expressed much joy at meeting with the translations. He had collected many Musselmen, who were afraid to come to Abdool's house, for the purpose of hearing the reasons of his change.

After this visit, a Molwee, who is called the pillar of Islam in this place, came to Abdool's house with a large company. The conversation took much the same turn as usual, and the Molwee openly took up a copy of St. Matthew in Hindoostancee.

A servant of a Rajah, arrived yesterday from Delhi, came to inquire when his master could see Abdool, as, the preceding day, he had heard a company of Musselmen at a Musjid disputing about him; some for, others against him; which made the Rajah desire greatly to see him.

June 15.—The Rajah sent a Molwee, who is one of his attendants to make inquiries about Abdool, before he should himself visit him. The Molwee, on reading some passages in the Gospel, said, "Is this indeed the Gospel?" Abdool answered, "Yes."—"Then," said the Molwee, "there is no salvation for the Mahometans:—but is this true Gospel?" Abdool assured him it was. "Then,"

said the Molwee again, "There can be no salvation by the Mahometan Religion. But there is some doubt in my mind about the truth of this book." In discoursing, Abdool said, "Sir, my faith is founded on the contents of this book," laying his hand on the New Testament; "and what I shall assert I will prove by this book"—"And my faith," said the Molwee, "is founded on the Koran, and I shall answer you from it."—"Then," said Abdool, "let us begin with proving the authenticity of these books."—"How do you prove the Gospel true?" said the Molwee.—*Ab.* "There are four witnesses; Matthew, Mark, Luke, and John; all agreeing in most points, and contradicting one another in none."—"And we have three witnesses," said the Molwee.—*Ab.* "How can that be, when Omar says one is the true Koran; and Ali says another is; and others say, Abubeeker put the true Koran down a well?"—*Mol.* "Where did you hear this?"—*Ab.* "Do I not know the disputes between the Sheates and soonees on this subject?"—At length one of the company said, "Molwee Sahib, you came to dispute, why do you not go on with your intention?" He answered, "When subjects of disputation exists, it is right to argue; but this man says nothing unreasonable." After he went away, the Rajah came, but seemed to have been prompted by mere curiosity. Two Jogis, of the converted Hindoo's former associates, came to visit him, and staid long in conversation with him, in which he exposed the folly of their ways.

June 18.—To-day Abdool was informed, that Kazee (Judge) is taking pains to prevent the children from coming to School, and the people from visiting him. This man causes the British Servants of the Company much trouble by his litigiousness, and it was expected that he would oppose. One Molwee said to him, on being forbidden to visit Abdool, "True! the Kazee is worn down with the care of the city," alluding to a ridiculous sta-

ry which they have among them on this subject. Some of the children said to him, on his forbidding them to go to school to Abdool, "Will you then instruct us gratis as he does?"

Sunday, June 20, 1813.—This afternoon, for the first time, Abdool held worship in his new house in the city. Our Christian Children attended, and most of the Native Christians in this place. There was a very large assembly also of Mahometans and Hindoos. In the course of regular reading, Abdool read Levit. xix. and Ephesians vi. as Lessons. For the Psalms of the day, he took the xxiii.: and expounded these parts of Scripture as he went along. The boys of the City School joined of their own accord in the responses. The mother of one came up, and ordered him away: the boy answered, "See, these nice boys are at the same Sahib's school, and they join in worship, and why should not I?" His mother then left him to himself. Many of the Mahometans conversed aloud, after the Service was ended, in terms of great approbation of what they had heard. Some said, "How vain are all the objections some make to this man, and what reason is there why we should not hear him!"

The son of a Native Christian, owner of three villages at some distance from Agra, attended. He has been absent at his father's estate almost ever since we have been here. Before he went away, copies of Genesis, of Matthew, and of the Morning Prayers and Litany, had been given to him; and he now expressed much thankfulness to Abdool for these translations: he wished to send a scribe to copy the whole Bible, said the Roman Catholic Priest had never given them an insight into the Gospel, and now he is convinced that the profession of the English is the true Christian profession. He expressed great joy at the Gospel being preached to the Heathen, and offered to assist its progress in any way that he could. The father of this person is very old, and was a man

of rank in Cabul, but was obliged to flee from thence on account of his religion.

(To be continued.)

Baptist Mission.

Continued.

In the spring of 1796, Mr. John Fountain, offering himself as a Missionary, was accepted and sent out to join the brethren in India. From this time till the autumn of 1799, they were employed in learning the language, in preaching at the factories and in the surrounding country, and in translating the New Testament. There were also several hopeful appearances of conversion among the natives; but no one was induced to renounce his cast, and in the end, all which had encouraged them seemed to prove abortive.

"In 1799 four more missionaries were sent out: namely, Messrs. Ward, Marshman, Grant, and Brunsdon. Not having obtained permission from the Directors at home, they were not allowed, on their arrival, to join their brethren up the country, but found themselves compelled to stop at Serampore, then a Danish settlement. The Governor treated them with great kindness, and offered them all the protection in his power. On Lord's day, October 27, they had public worship. The same day Mr. Grant was taken ill, and four days after died! Mr. Ward went up the country to consult with Mr. Carey on what was to be done. The result was, as the newly arrived missionaries were not allowed to go up and settle with him in the neighbourhood of Malda, he resolved to come down and settle with them at Serampore. Such was the occasion of the mission being removed to that settlement. It was mere necessity on the part of the missionaries; the hand of God, however, in reducing them to that necessity, has since been apparent. It was, from this turn in their affairs, that the most important events

have arisen, both as to the printing of the Scriptures, and the success of the mission.

"The first object of attention was to settle a plan of family-government; one article of which was, *that no one should engage in any private trade; but that whatever was acquired by any member of the family should go into the common stock.*" "On the observation of this rule," they say, "depends the prosperity of the mission; as by this all avaricious exertion is checked, and trade subordinated to a nobler object." By this great and disinterested resolution of the missionaries, they are enabled, after providing a comfortable home for the bereaved widows and children, and aiding their aged and afflicted relatives in England, to furnish several thousands annually to the mission. Soon after this, an estate, containing a house and other buildings, with a large garden, was purchased, of which they became the trustees in behalf of the Society in England; and which was afterwards considerably enlarged by two other purchases. The New-Testament being translated into Bengalee by Mr. Carey, a press was set up under the superintendence of Mr. Ward for the printing of it. The first sheet was worked off on May 16, 1800. At the same time also, the missionaries were diligent in preaching the word in the town and neighbourhood. A spirit of earnest prayer for a divine blessing was evidently poured out upon them. In August Mr. Fountain died. In October (a year after their arrival,) Mr. Ward and Mr. Marshman began preaching to the natives in their own language. Mr. Thomas, about the same period, visited Serampore, and with the other brethren was much in earnest in seeking the salvation of the natives. In December, Krishnoo (now a useful minister of the Gospel,) and Mr. Carey's eldest son Felix, were baptized. This was a season of great joy to the missionaries. "The door of faith," said they, "is opened; who shall shut it? The chain of the cast is broken; who shall mend it?"

"From that time to the present the number of Christian converts has gradually increased. They have lost several of their brethren in the mission by death, but have been recruited by others. A considerable number of the natives also have become preachers of the word. Instead of one Church, they are now become seven, and are increased from one station to nine. In November, 1808, there had been baptized in all the Churches 117. In the three succeeding years have been added 280; so that their number, at the close of 1811, amounted to upwards of 400. The number of exclusions does not appear to exceed that from the same number of members in any of our Churches. Of those that have died, their latter end has generally borne testimony to the efficacy of faith.

"1803, a plan was laid by the missionaries for the translation of the Scriptures into various Eastern languages, which they have been ever since carrying into execution. The whole Bible is printed in the *Bengalee*; and the New-Testament in *Sungskrit*, *Orissa*, *Hindee*, and *Mahratta*. Of seven others, namely, the *Seik*, the *Telinga*, the *Kurnata*, the *Burman*, *Magudha*, and the *Chinese*, some are in the press, some translated, and some translating. The population of the countries, already in possession of the New-Testament, and parts of the Old, amounts to more than 50 millions? It might be expected that the competency of the translators would by some persons in India or in England, be called in question; and this it has been. Suffice it to say in answer, that these suggestions have proceeded neither from *learned natives*, nor from Europeans who understand the languages into which the translations are made. No deep or lasting injury, therefore, can arise from them. Providence has shielded the reputation of the Serampore translators, by one of them being a professor of three languages in the college of Fort William, and all of them employed by the first Society in

the world of Eastern literature, (and whose principal members reside on the spot,) in translating and printing the most learned of the Hindoo productions.

"In 1806, ground was purchased for building a chapel in one of the most populous but profligate parts of Calcutta. The work was obstructed for a time, but has since been accomplished, and a strong impression made upon the inhabitants of that great and idolatrous city. By the labours of the missionaries and the native preachers, there are accessions almost every month from amongst Hindoos, Musselmans, Portuguese-Catholics, Armenians, or Country-born Europeans.

"At the beginning of 1810 a free school was instituted at Calcutta by the missionaries, in favour of the children of the Portuguese-Catholics and other indigent Christians; and which, by the introduction of the plan of teaching suggested by Dr. Bell and improved by Mr. Lancaster, promises to be of great importance in promoting the best interests of the country. The missionaries are now building a place 90 feet by 70, which it is calculated will contain 800 children. It is situated near the chapel, and supported by subscription.

"The annual expenditure of this mission at home and abroad, exclusive of the translations, amounts at present to *five or six thousand pounds*. It has not cost the public, however, upon an average, during the twenty years of its continuance, more than *two thousand per annum*; and out of this, there are buildings and other accommodations for the mission, to the value of six or eight thousand pounds, which remain the property of the Society.

"It is owing, doubtless, to the unexampled contributions of the Serampore missionaries, that things have hitherto been thus conducted. This, however, will not be considered by the friends of the undertaking as rendering their exertions the less necessary, but rather as an incitement to emulation. Not only the translations, but

the greater number of missionary stations depend upon the public, for support.

"This society, is conducted by a Committee, which at first consisted of *five* persons, but now of *thirty-four*; chiefly ministers who are chosen at the annual meeting of the Society, held alternately at Kettering and Northampton.

"The funds of the Society are divided into two branches; one for the mission, and the other for the translations of the Scriptures. Its resources consist of annual subscriptions, Auxiliary Societies," (of which there are 51,) "donations from Bible and other Associations, congregational collections, and legacies.

"The missionary stations amount to twenty, some of which, as Sirdhana and Amboyna, must be full 4000 miles distant from each other.

"The station at Serampore was established in 1799, about six years after the arrival of Messrs. Thomas and Carey, as missionaries in India. Serampore is about fifteen miles north from Calcutta, on the western bank of the River Hoogly. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission*. It is on this principle that Dr. Carey in the College, Dr. Marshman in the School, and Mr. Ward in the Printing-Office, have each contributed considerably more than 1000*l.* a year to the undertaking. The premises occupied for the mission, cost near 4000*l.* sterling, were purchased at three different times, and are vested in the missionaries as trustees for the Society. They contain dwelling-houses for the missionaries, school-rooms and a spacious hall for public worship; also a printing-office, in which ten presses are constantly employed; a type foundry, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees," (5,000

dollars nearly). "At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian public in Britain and America, and by their own literary labours, have been enabled, in different degrees, to translate the Scriptures into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia.

"Amongst the Hindoos who have been baptized, many are Brahmans, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for Christian worship on the Lord's day, before they had any intercourse with the missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the Christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. In Calcutta and its vicinity seven native brethren were employed in preaching, &c. Sebukram preaches in twenty different places; Bhagvat, at eleven; Neelo, in about ten private houses; Manika, at six others. These four preach regularly during the week at forty-seven different houses.

"It is a general practice with the missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and Religious Tracts in the vernacular languages. The effect, in exciting an interest and inquiry after the knowledge of the Gospel, is great; and many, particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any missionary. All the Churches that

have been formed, with the exception of Calcutta, have natives, or brethren born in the country, for their pastors. *It is highly gratifying to observe, that all the parts of divine worship and of discipline have been performed by natives alone, without the presence or assistance of Europeans. There have been baptized, at all the stations, considerably more than five hundred persons, on a profession of "repentance towards God, and faith in the Lord Jesus Christ." Some of these had been Brahmans of the higher casts.*

In all the native schools there are upwards of one thousand children.—Heathen school-masters teach them to read the Scriptures, without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the East."

"The number of persons employed by this mission at the twenty stations, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived.—The missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the examples of the Lord Jesus, to preach to their countrymen."

"CHINESE—This language, in the character peculiar thereto, is read, not only throughout China, but Cochin-China, Tonquin, and Japan. Before the translation into Chinese is finally printed, it undergoes nine or ten revisions. Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them on wooden blocks. At Serampore they can be printed at one third of the expense it would cost in China.

"In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

"It will be difficult to appreciate the advantages of printing the Scriptures in the language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Birman Empire, to Java, Amboyna, Penang, the Isles of the Sea,

and thence find their way into the very heart of the Chinese empire.

"The missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East."

The following Table exhibits at a single view their several Stations and Missionaries.

Missionary Stations. Schools are marked thus, §	Miles from Calcutta	When formed	MISSIONARIES.	
			Europeans	Natives.
1. Serampore and Calcutta, §		1799	Drs. Carey & Marshman, Messrs Ward, Lawson, Eustace, Carey, Yates.— Krishna, Sebuckrama, Bhagvat, Neelo, Manika, Jahans, and Cait'hano.	
2. Dinagepore and Sadamah, §	240 N.	1804	Mr. Ignatius Fernandez.	
3. Cutwa, §	75 N.	1807	Mr. William Carey, Kangalce, Muthoora, Vishnura, Buluram, and Kanta.	
4. Rangoon,	670 S. E.	1807	Mr. Adoniram Judson, American.	
5. Jessore,	77 E. N. E.	1807	Messrs. William Thomas, Prandes, Prankrishna, Suphul-rema, Punchanun, Manika-sha, and Nurottuma.	
6. Goamalty, §	200 N.	1808	Ram Prusad.	
7. Digah	320 N. W.	1809	Messrs. Moore & Rowe, & Brindabund.	
8. Balasore,	120 S. W.	1810	Messrs. John Peter and Jugunat'ha.	
9. Agra, §	800 N. W.	1811	Messrs. Peacock and McIntosh.	
10. Nagpore, §	615 W.	1812	Mr. —, and Ram-mohun.	
11. Columbo, §	1220 S. S. W.	1812	Mr. Chater.	
12. Patna, §	320 N. W.	1812	Mr. Thomson.	
13. Bombay & Surat,	1010 W.	1812	Mr. Carapet Aratoon.	
14. Chittagong,	230 E.	1812	Mr. Du Bruyn.	
15. Sirdhana, §	920 N. W.	1813	Mr. Chamberlain, and Purumanunda.	
16. Java, §	2350 S. S. E.	1813	Messrs. Robinson, and Riley.	
17. Pandua, §	310 N. E.	1813	Krishnoo.	
18. Ava,	500 E.	1813	Mr. Felix Carey.	
19. Amboyna, §	3230 S. E.	1814	Mr. Jabez Carey & Mr. Trowt,	
20. Allahabad,	490 W. N. W.	1814	Mr. N. Kerr, and Kureem.	

Versions of the Scriptures translating or printing by the Baptist Missionaries at Serampore.

Sungskrit, Hindec, Brij-Bhassa, Mahratta, Bengalee, Orissa Telinga, Kurnata, Maldivian, Gujurattee, Bulochce, Pushtoo, Punjabee, Kashmeer,

Assam, Burman, Pali, Chinese, Kas-sai, Sindh, Wuch, Napala, Bikha-neera, Oodaypoora, Marwa, Jypoor, Kunkuna, Tamul, Cinglese, Armenian, Malay, Hindoostanec, Persian. —33 in all.

The Christian Treaty.

At the late meeting of the British and Foreign Bible Society, the Chancellor of the Exchequer thus spoke of this Treaty :—

“If then, as I trust, we have the happiness to witness one of the great æras of the establishment of Christianity, we have abundant reason for additional gratitude, in one circumstance, in which it has differed from those which have preceded it. In the former great periods of the first promulgation of the Gospel, and the restoration of pure religion at the Reformation, the progress of truth was opposed by every effort of human policy and power. Amidst savage wars, and unrelenting persecutions, religion obtained her painful triumph. But we now behold her progress unopposed, (except by the harmless weapons of mistaken controversy,) and whenever public authority has interfered, it has been, not to check but to encourage and support it. *The Kings of the earth have indeed stood up, and its Rulers have taken counsel together, but it has not been against the Lord and against his anointed—it has not been to extinguish the light of the Gospel in the blood of its professors—but to acknowledge its authority, and extend its influence.*

“You will perceive, my Lord, that I am particularly alluding to a very remarkable transaction which has distinguished the past year ; and which differed so widely from diplomatic forms, and from the principles of ordinary policy, that it is not surprising that at first it should have excited some degree of jealousy and suspicion—I mean, the Secret Treaty concluded and signed at Paris, by the Emperors of Austria and Russia,

and the King of Prussia. The confused and imperfect notions of this proceeding, which at first crept out, naturally occasioned curiosity, and even alarm rather than confidence ; but to those, who had the opportunity of being acquainted with the real and genuine history of this arrangement, and of knowing the sincerity and integrity of the principles, from which it originated, it afforded the gratifying, and hitherto unprecedented spectacle, of a union of Christian Sovereigns, differing in their respective modes of religious persuasion, but agreeing in a public recognition of the Divine Authority of the Gospel, and binding themselves, by a solemn compact, to adopt its precepts as the rules of their policy and conduct. I feel it my duty to add, that though legal and constitutional difficulties prevented the Sovereign of this country from acceding in form to this Treaty, yet this government was confidently acquainted with every stage of the proceeding, and fully concurred in its principles and spirit. It was not, however, till the return of the Emperor of Russia to St. Petersburg that it received the fullest elucidation.—When we learn, from the report we have heard, the zeal, with which that great Sovereign entered into the concerns of the Bible Society, it becomes impossible longer to hesitate as to the real sentiments and intention of his heart, in the transaction we have been considering. In giving the Bible to every nation of his vast dominions in its own language, he fixed the real and most appropriate ratification to the Christian Treaty.”

(*London Paper.*)

*Report of the Executive Committee of
the Bible Society of Massachusetts,
June 6, 1816.*

The Executive Committee of the Bible Society of Massachusetts, respectfully report, that their operations during the last year, have been as extensive as the funds of the Society will permit. A larger number of Bibles has been distributed than in any preceding year; and as a proof that this charity is needed, your Committee would observe, that they have not been compelled to seek opportunities of distribution, but have continually received application in behalf of the destitute from individuals whose characters afford every security of a faithful and judicious attention to the objects of the Society.

Your Committee have distributed during the last year,

186 large Bibles,
2475 Common Bibles,
556 Testaments,
whole number 32178.

Of this number seven hundred have been committed by special order of the Trustees, to Messrs. Daniel Smith and Cyrus Kingsbury, Missionaries, to be distributed in the western States, where a deplorable want of Bibles still exists. There is reason to hope, that the benevolent concern which has been expressed for the destitute condition of these extensive and newly settled regions, is awakening in the inhabitants a solicitude and zeal for the supply of their own spiritual necessities; and a more animating reward cannot be desired.

The remainder of the Bibles have been distributed chiefly within the limits of this Commonwealth, and generally by the agency of the ministers of religion. Your Committee have every reason for believing, that proper objects have been selected for your bounty. They have understood, however, that in some instances poor families by making application to different individuals, have received a greater number of Bibles than they needed; and this inconvenience has

been particularly experienced in this metropolis, where the distribution is necessarily made by numerous hands. Whilst it is earnestly desired that liberal principles may be adopted in communicating the Word of God to the poor, it is also hoped that this charity may not be brought into discredit by any abuses which a proper care may prevent.

In some towns of the district of Maine, associations have been formed for the purpose of ascertaining the number of families destitute of the Scriptures, and of making joint application for their relief. A similar method might usefully be extended to other parts of the Commonwealth. Christians should every where remember, that their Master preached his gospel to the poor, and has particularly committed this suffering class of fellow-beings to their kindness and care.

The members of this Society will expect no recital of any sudden or astonishing effects produced by the Bibles which they have distributed. The influence of the Scriptures is seen among the poor as among the rich, not in a miraculous transformation, but in a silent and gradual improvement of the character. It is enough to know that a Bible has been thankfully received by a destitute family. The precious gift can hardly be unavailing. In hours of leisure, and especially on the Christian sabbath, its pages will be opened. It will be a resource in trouble, and in declining life. It will attract the attention of the child: and we trust that, though often disregarded, it will plead successfully, with some who read it, the cause of God and eternity.

We continue to receive assurances of the very grateful acceptance of the Bible by the poor. In a letter from the District of Maine, it is observed, "The Massachusetts Bible Society has added much to the triumphs of the Gospel, carrying the word of life to the dwellings of the poor. Some who had lived for years without a Bible in

their families, have become, as I have reason to believe, fond of reading it, and make it a book for family use. A number of aged people have been peculiarly benefited by the large octavo Bibles. Many in this part of the country have expressed to me their gratitude to heaven for your bounty." In another letter from Plymouth county, it is observed, "The large Bibles were given to the aged poor, whose hearts appeared to be made glad, on receiving the invaluable treasure. It has been gratifying to convey the Bible, containing divine consolation, to a number of poor afflicted widows, left with a number of fatherless children. The consideration that others have had new Bibles, has induced some who were able, but had neglected it, to purchase a large family Bible." Thus the benefits of our institution extend to those who are not the immediate objects of its bounty. A deeper sense of the importance of the Scriptures is communicated to many by whom our efforts are observed. It should be a subject of sincere gratitude, that we are permitted to contribute to the noblest and most benevolent purposes of God, to participate in the work of enlightening the world, and of carrying to the obscure retreats of want and woe the glad tidings of forgiveness and immortality.

—
New-York, Aug. 10.

We are pleased to learn, that among the passengers arrived yesterday in the ship *Mary Augusta*, from Havre, is the Rev. T. H. GALLAUDET, who left this country more than a year since, with a view of visiting the institutions in Europe for the instruction of the deaf and dumb.

Mr. G. after passing some time in London and Edinburgh, in the prosecution of this object, proceeded to Paris at the invitation of the Abbe Sicard, and has enjoyed for some months past the benefit of his instruction, and of attending his public and private lectures.

Mr. G. is accompanied by Mons.

Laurent Clere a gentleman deaf and dumb from his infancy; one of the most distinguished pupils of the Abbe, and for eight years past one of the principal Assistants in the Assylum at Paris.

Mr. G. assisted by Mr. C. will proceed to the superintendence of the institution lately organized in Hartford, Conn. for the instruction of the deaf and dumb, at the head of which is his excellency Governor Smith.

It must be a source of pleasure to all who have had occasion to notice the situation of those who are thus deprived of the means of social intercourse, and of religious and literary improvement, that relief is now so near at hand.

It appears that in this country, there are some hundreds of persons of this description, and we may hope that here, as well as in Europe, they will be qualified for useful situations in life, and introduced to a high order of enjoyment, hitherto unknown to them.

Spectator.

REVIVAL OF RELIGION.

Extract of a letter dated Concord, N. H. July 12, 1816, to a friend in this city.

In a letter of yours written nearly a year since, you exclaim, "O that the youth, the gay and thoughtless youth of Concord, might enjoy a blessing from on high!" The aspiration is answered. Many of the young, the gay, the thoughtless of this place have apparently become new creatures. I have often asked myself can this be Concord? Can these be the devotees of fashion?—the ball-room exchanged for the prayer-room. The gay party for the religious meeting. What, but a "blessing from on high," can have effected this change?

Late last fall a young lady of this place, visited a family in

Salisbury where there was much attention to religion. Soon after her return, she became seriously impressed; her convictions were deep and solemn. Her sister also was awakened. They have since become hopeful subjects of renewing grace, and have been united to the church. The change in them became apparent; especially the youngest, who had been very gay and thoughtless. They saw many young persons, and were not backward to converse with them on religious subjects.

About the beginning of the year there was an increased attention to religion in some parts of the town, and religious meetings established where the people were before remarkable for their inattention. Our Sabbath evening conference meetings became so full, that, instead of a private house, the Representatives' Room in the State House, was generally crowded. Religion now became the prevailing subject, and a solemnity appeared on all. Professors have been awakened as well as others. About 40 have made a public profession of their faith in Christ;* among which are two little girls under 12 years of age. They gave such evidence of a real change of heart, and manifested such a desire to unite with the church, that they could not be refused. It was a solemn lesson to older persons to hear a little creature lament that she had lived *ten years* in sin.

Many are yet solemnly impressed, and an increased attention is lately manifest in another part of the town. The work has been solemn and still; opposition itself cannot charge it with irregularity or en-

thusiasm. The subjects of it have endeavoured to keep their convictions secret as long as possible; and have been afraid of deceiving themselves and others.

The Happy Man.

The Happy Man was born in the city of Regeneration, in the parish of Repentance unto Life; he was educated in the school of Obedience, and lives now in Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian-Contentment, and oftentimes does jobs of Self-denial; he wears the plain garment of Humility, yet has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness; he walks in the valley of Self-Abasement, and sometimes climbs the mountains of Spiritual-Mindedness; he breakfasts every morning on Spiritual-Prayer, and sups every evening on the same; he has meat to eat that the world knows not of, and his drink is the sincere milk of the Word.

Thus happy he lives, and happy he dies. Happy is he who has Gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head.

In order to attain which, look to Christ, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for Glory.

* About 100 were made hopeful subjects of the revival of religion in Concord, in 1811.